

*The Glory of any House erected for public Worship,
and the true Principles, religious, civil and social
of Protestant Dissenters.*

REPRESENTED
IN A
SERMON
PREACHED

AT THE
Opening of the NEW CHAPPEL,

IN
St. George's of Colgate,

IN
NORWICH.

MAY the 12th. 1756.

By JOHN TAYLOR, D. D.

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MDCCLVI.

REPRESENTED

IN A

STATION

PERMANENT





HAGGAI ii. 8, 9.

The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts : and, or for, in this Place will I give Peace, saith the Lord of Hosts.

THE former House was Solomon's Temple, which was most sumptuously adorned with Silver and Gold, far beyond the latter House, which the Jews in poor and weak Circumstances, were then building, after their Return from the Babylonish Captivity ; and which was nothing in Comparison of Solomon's Temple, in the Eyes of those ancient Persons, who had seen that Temple, in all its Splendor and Magnificence, Ver. 3. *Who is left among you that saw this house in her first glory ? and*

how do you see it now? is it not in your Eyes in comparifon of it, as nothing? Nevertheless, God was pleased to excite and encourage them by his Prophet *Haggai* to proceed with Vigor in the Building, Ver. 4. *Yet now be strong, O Zerubbabel, faith the Lord, and be strong, O Jofhua Son of Jofedech the High Priest, and be strong, all ye People of the Land, faith the Lord, and work: for I am with you, faith the Lord of Hofts.* But besides the favourable Prefence of God with them, he gives another Encouragement, fuch indeed as only the Spirit of Prophecy could give; namely, that God would *shake all Nations*, or make a surprizing Alteration among them, by fending the Meffiah, *the Defire of all Nations*, (Ver. 7.) that glorious Perfonage, who fhould introduce into the dark, idolatrous Nations a new Difpenfation in fuch a Degree of heavenly Light, and fuch Discoveries of the Divine Goodwill towards Men, as are the worthieft Objects of their moft rational and ardent Defires. And then, at that happy Time, that Houfe, how mean foever it appeared in their Eyes at prefent, would be *filled with Glory*. He proceeds, inlarging upon the fame Sentiment, in the Text; *The Silver is mine, and the Gold is mine, faith the Lord*; all the rich and fplendid Materials in the World are abfolutely my Property, and I could eafily have commanded them all in beautifying this Houfe,

as well as that which Solomon built. But there is a Glory far superior to all external Ornaments, how costly or curious soever; and with respect to such Glory, *the Glory of this latter*, and much inferior, *House*, which you are now building, *shall be greater than that of the former*, and much more splendid, which Solomon built; *for in this Place will I give*, appoint, or constitute *Peace*; meaning, more especially, the Gospel, which by our Lord, the *Messiah*, was first preached, and in his Blood established in the Land of *Judea*. *Peace*, in general, signifies in Scripture all manner of Happiness; and in particular is used to denote the Gospel, as in *Ephes. ii. 17. And Jesus Christ came, and preached Peace*, the Gospel, *to you*, Gentiles, *who were afar off*, and *to them*, the Jews, *that were nigh*. Hence our Lord is stiled, *Prince of Peace*, *Isai. ix. 6*.

It is quite foreign to the Purpose, and to the Text, to draw any Comparison between the external Meanness or Magnificence of Houses or Temples, which can yield very little or no useful Instruction. The Design of the Spirit of God in the Text is plainly to shew and inculcate this Truth; that there is a spiritual or heavenly Glory, which can render the meanest Fabric illustrious, and give it a Splendor far beyond the richest Decorations of Silver and Gold: and consequently, That the most sumptuous Struc-

tures make no Figure in the Eye of God, nor should be valued and admired by us, any further than they are honoured and beautified with the spiritual and heavenly Glory, the Glory of the Gospel, which is infinitely superior to the most costly Materials, disposed according to the most elegant Rules of Art.

THIS Building here will be a lasting Monument of your Piety and Generosity, and of the Skill and Diligence by which it hath been brought to this elegant and commodious Form. It was in your Hearts to build a House for the Honour and Worship of God. It was well that it was in your Hearts, and that you were able to effect it: and we should be greatly thankful to God for both. It was God that enlarged your Hearts to give so liberally and chearfully, and by the good Providence of God it is at length finished in a Manner, which must give you Pleasure.

BUT should we please ourselves only with the outward Form? And are these material Ornaments the only Beauty this House is capable of? Very far from that. There is another Beauty infinitely brighter than any we can behold with our bodily Eyes; a spiritual and heavenly Beauty, the Glory of the Gospel, the most illustrious Display of the Divine Wisdom and Beneficence, the very highest Excellence of our Nature, and the supreme Desire and Joy of our Hearts,
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And that Temple is finished and compleat in Beauty where this Glory shines, where it is seen and admired, where it is admitted into the Soul, and regulates the whole Conversation. This is the very End for which we have raised this Fabric: and if the Lord of Hosts, in favour of our pious Design and Endeavours, shall say, *In this Place I will establish Peace*, then is this House truly magnificent, and they are truly happy who frequent it.

BUT Peace, in its most comprehensive Sense, includes all manner of Blessings; such, in particular, as flow more immediately from the Favour of God; *Peace* with God, or Reconciliation to him, as our God in the everlasting Covenant, which secures the Possession of eternal Life: *Peace* and Comfort in our own Breasts, from a Sense of pardoning Mercy, and a Consciousness of being truly directed in our Tempers and Conversation; *Peace* and Goodwill, kind and benevolent Dispositions towards all Mankind; when our Minds are conciliated to all our Fellow-Creatures, and especially to all our Fellow-Christians under all their various Divisions and Denominations: *Peace* in a civil Sense; when we quietly enjoy our national and religious Rights, and are well affected to the Government which supports them: Lastly, *Peace*, Harmony and Love among ourselves. These are the particular

Instances of Peace, which makes us happy both in a personal and social Capacity; and I doubt not but you will all sincerely concur with me in wishing that such Peace may be the Glory of this, and of every other Christian Society in the World.

I. *PEACE with God*, or Reconciliation to him as our God in the everlasting Covenant, is the primary Glory of Christian Assemblies. *Rom. v. i. Being justified by Faith we have Peace with God, through our Lord Jesus Christ.* We are no more *Enemies*, as we should have been, had we continued in the State of Heathenism; but upon such happy Terms with God, that we may expect the greatest Blessedness from him. Heathen Temples the most magnificent and splendid, were but Darkness and Deformity, as the Worshipers were involved in Ignorance and Idolatry, without God and without Hope. But we are light in the Lord. All the Perfections of the Divine Nature are display'd before our Eyes. His Goodness in particular smiles upon us in all the Charms of the most surprizing Benevolence, in Jesus Christ our Lord; who hath opened and assured to a sinful World the richest Treasures of Divine Mercy; an Interest in God as our God, Father and Friend; the free and full Remission of Sin; a Place in the Kingdom and Family of God; the Privileges and Honours of his Saints and Servants; the Favours

Favours and Encouragements of his beloved Children; the Joys and Glory of a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People; free and welcome Access to the Throne of Grace; the Assistances of his Spirit to help our Infirmities, and to render all our pious Endeavours successful; the exceeding great and precious Promises of Guidance, Support, Protection and Supply through all the Difficulties of this World, and the Hope of a far more exceeding and eternal Weight of Glory laid up for us, as our Portion and Inheritance, in the World to come. This is the Gospel: thus we, and other Christians, have Peace with God; and are surrounded with a Glory infinitely beyond human Description or Conception. And in this Place, may this Glory always shine in all its heavenly Brightness; and in this Place may this Peace be fully and perpetually given as the solid Foundation of all other Blessedness. Here, in the Preaching of the Gospel, may the Grace of God in a Redeemer be clearly display'd; may it enlighten every Mind, reign in every Heart, and be productive of all the Fruits of Righteousness.

II. PEACE in the Text may include Peace and Comfort in our own Breasts, from a Sense of pardoning Mercy, and from a Consciousness of our being truly directed in our Tempers and Conversation. Psal.

xxxii. 1, 2. *Blessed is he whose Transgression is forgiven, whose Sin is covered. Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile.* May this be the happy State of every one who here attends upon the Worship of God. In a Sense of God's pardoning Mercy, may every Heart be filled with solid Comfort, free from all uneasy Reflections upon what is past, and from all dismal Forebodings of what is to come. But the Conscience can never be comfortably settled, when the Mind is not well instructed in Knowledge and Duty. Where those are dark and uncertain, the Conscience must be in a doubtful, uneasy Situation, obnoxious to the Misgivings of Ignorance and Error, and to the Hurries and Disquietude of Passions not properly governed. These Disorders are remov'd and Peace of Mind, in this important Respect, is secured by a serious, constant Attention to the Word of God, and to the Ordinances of the Gospel; which are intended, and by the Divine Wisdom well adapted, to lead us upon the most evident and certain Principles, into all necessary Truth, and to make us good and virtuous, wise and upright in every thing that adorns the Mind, purifieth the Heart, and regulates the Life. And in this Point also, I doubt not, the strongest Desires of your Hearts will concur with mine, that the Principles of
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of the Gospel may evermore be explained and inforced in this Place, in such manner as to convey the clearest and most amiable Ideas of the Divine Perfections, and of his kind Regards to the Children of Men; and to lead every Person to every right Disposition of Heart, and to every Instance of Duty, and holy Conversation. Here may the Grace of God and the Faith of our Lord Jesus Christ, be always represented, as strongly obliging, and greatly encouraging to a virtuous, useful and beneficent Life, to all Goodness and Brotherly Kindness, Honesty and Integrity, Humility and Meakness, Sobriety and Self-Government, Chastity, Peaceableness, Patience and Contentment, and to every Branch of pious and faithful Behaviour towards God and Man. Finally, Brethren, what soever Things are true, what soever Things are honourable, what soever Things are just, what soever Things are pure, what soever Things are lovely, what soever Things are of good Report, if there be any Virtue, and any Praise, may these Things be here, and every where, warmly recommended by all Preachers, and cordially received and practised by all Hearers; that both may honour and adorn the Gospel of our Lord Jesus Christ in all Things; and that true Religion, free from all Superstition and Enthusiasm, may here be preserved and propagated, from Generation to Generation.

Thus

Thus Peace and Comfort of Mind will be established upon the most excellent Principles, and the God of Peace will be with you, and *will give Peace in this Place.*

III. THE Gospel, on the Part of the universal Father, is a Declaration of Peace on Earth and Good-will towards men; and is intended to produce corresponding affections of Benevolence in our Hearts. All Mankind, as they are the Offspring of God, are all in all Nations a common Fraternity, made of one Blood, endowed with the same Faculties and subject to the same Infirmities and Sufferings, and therefore have a just Claim to our friendly Regards: and we should sincerely desire their Happiness, and endeavour to promote it as we have Power and Opportunities. But we are under stronger Obligations to those that stand in a nearer Situation; I mean to our Fellow-Christians; such especially as are not involved in the grand Apostacy. We are *Christians*, and only *Christians*; a Name which in its original and true Meaning includes all that is virtuous and amiable, just and good, noble and divine, excellent and heavenly. A Name which would still have retained the same illustrious meaning, had it not been so commonly and vilely profaned by Multitudes, who have made a Profession of it, while their Temper and Practice have been inconsistent with it. *Christians* is the honourable

honourable Name we wear, as a glorious Diadem upon our Heads, in Token of the Favour of the Father of the Universe, through Jesus Christ our Lord. Episcoparians, Presbyterians, Independents, Baptists, Calvinists, Arminians, Arians, Trinitarians, and others, are Names of religious Distinctions. But, however we may commonly be ranked under any of these Divisions, we reject them all. We disown all Connection, excepting that of Love and Goodwill, with any Sect or Party whatsoever. We are a Society built and established, not upon any human Foundation, but only upon the Foundation of the Prophets and Apostles, of which Jesus Christ is the chief Corner-Stone. We are *Christians*, and only *Christians*. And we consider all our Fellow-Protestants of every Denomination in the same Light; only as *Christians*; and cordially embrace them all in Affection and Charity as such. Whatever peculiar Tenets they may hold, or in what respects soever they may differ from us, such Tenets and such Difference we consider not as affecting their Christian Character and Profession in general. Notwithstanding such Peculiarities, we allow they may be good Christians, and as good Christians as ourselves. And therefore upon these just and extensive Principles we deny Communion to none of our Fellow Protestants, we refuse Communion, upon
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the same catholic Foundation, with none of them. From the Church of *England* we do indeed dissent; but not as Enemies, seeking her Destruction: but as real Friends, wishing her most perfect Establishment and Prosperity.

WHILE the human Understanding is so narrow and imperfect: and while there are Things in the Scriptures which may possibly by honest, well-meaning Persons, be differently understood, there will unavoidably be Difference of Sentiments among the Professors of Christianity. But as we judge all other men to be fallible and liable to mistake, so we pass the very same Judgment upon ourselves. As we allow no Man to have Dominion over our own Faith, so we pretend to have no Dominion over any man's Faith or Conscience; but freely leave him to the faithful Exercise of his own Judgment: nay, we advise, and exhort every Person to the free and sincere use of his own Understanding and Judgment, as the only way in which he can approve himself to God, and gain the Acceptance of his religious Endeavours. And in this way, though he may not agree with us in disputable Points, we own and receive him as acceptable to God; and intitled to our religious Fellowship.

THIS is the Rule of Christian Love and Unity, strongly recommended and enjoined by our Lord and his Apostles; which we
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are therefore bound in Duty and Conscience to observe; nor may we, nor may any other Christians dare to espouse Principles, or allow ourselves in any Instance of Practice which is inconsistent with an equal Goodwill to all our Fellow-Christians. — THIS is the true and only Ground of religious Peace and Concord: and THIS is the most perfect State, to which the Christian Church can arrive in this World. To Unity of Knowledge and Sentiments we cannot attain, under the unavoidable Imperfections of our Nature; nor, for the same Reason, can we possibly, by a free and universal Consent, establish Uniformity of Worship among all Christians. But though we cannot unite in Opinions or Modes of Worship, we may very amicably agree, and be sufficiently united in Spirit, in Love or Charity, which is the very highest Degree of Perfection to which Religion can be raised here below; and which therefore the Apostle very justly terms *the Bond of Perfectness*, Col. iii. 14. *And above all these Things put on Charity which is the Bond of Perfectness*; i. e. Put on Love, which is the Bond of that perfect Union, which ought to subsist in the Body of Christ, and by which the whole Church becomes as perfect as it can be at present.

UNIFORMITY of Sentiments and Worship our present State of Imperfection will not admit; nor can they be introduced, but by

by such Violence to Understanding and Conscience as is subversive of all true Religion, and must ever be attended with Variance and Strife, endless Contention and Confusion, unnatural Persecution, the bitterest animosity and Hatred, and every Passion which sowers or inflames the Mind, disordereth, disturbeth and distresseth the World. But Love and friendly Affections, Candour and mutual Forbearance are the strong Cement which connects Christians into one happy Body; the Balm, which heals every Wound; the fragrant Perfume, which, so far as it is diffused, renders Society very pleasing and delightful; the genial Dew of Heaven, which cools immoderate Heats, sweetly refreshes Life, and promotes our spiritual Growth, by dilating the Heart to universal Goodness and Benevolence, by opening the Understanding, and giving Freedom of Mind to admit the Truth wherever we find it. *Behold how good and how pleasant it is for Brethren to dwell together in Unity.*

THIS Chapel therefore we have erected, and here we intend to worship the living and true God, through the one Mediator Jesus Christ; not in Opposition to, but in perfect Peace and Harmony with all our Fellow-Protestants. This Edifice is founded upon no Party-principles or Tenets, but is built on Purpose, and with this very Design, to keep ourselves clear from them all; to dis-

discharge ourselves from all the Prejudices and Fetters, in which any of them may be held; that so we may exercise the public Duties of Religion upon the most catholic and charitable Foundation, according to the Rules and Spirit of genuine Christianity, as taught and established by our Lord and his inspired Apostles; and that, upon this enlarged Ground, we may be quite free to search the Scriptures, to discover, correct and reform, at any time, our own Mistakes and Deficiencies, and at liberty to exercise Communion with any of our Christian Brethren. This is our present Sense and Spirit; and I hope it will always be so. May all Party-Zeal, Strife and Animosity be banished from all our Hearts, and here and every where, be totally extinguished. May all Wrangling, Contention, doubtful Disputation, and angry Debate, which have so long and so wretchedly distracted the Christian Church, entirely cease, and sink into eternal Silence. May we follow the Truth in Love, in Simplicity and Sincerity. In this Place may the Doctrines of Salvation, as delivered in the holy Scriptures, be explained, upon their proper Evidence, with this single and only View, to shew their Truth, Excellency and Power; not to disparage, offend or disturb others; but for own Benefit and Comfort, that we may lay them up in our own Hearts, and practise them in our own Lives. Thus we

shall act as becomes good Christians, the *Sons of Peace*; the *Gospel of Peace* will shine brightly amongst us; the *Peace of God which passeth Understanding* will rule in our *Hearts*; and the *God of Peace* will make us perfect in every good Work to do his Will, working in us that which is well-pleasing in his Sight, through *Jesus Christ*.

IV. We now come to *Peace* in a civil Sense; when we quietly enjoy our national and religious Rights, and are well affected to the Government which supports and guards them.

To recount all the Blessings we have enjoyed, since the happy Accession of the House of *Hannover*, is not easy; nor indeed necessary. The Nation in general is very sensible of them, and I may be bold to say, there are none that understand or value them more than ourselves. Under the just, mild and auspicious Government of his present Majesty, and that of his illustrious Father, we have seen Days of Peace and Prosperity not to be equalled in any Part of the *English Annals*: and have enjoyed national Privileges and Happiness in as high a Degree as the best of Constitutions will admit, and, I suppose, as the present State of Things in this World will probably allow. Industry hath had full Scope to exert itself in procuring the Accommodations of Life; and what Industry hath procured, we have been absolutely

absolutely secure of possessing, without any Danger of Molestation from lawless power. Clear of all unnatural Restraints or Discouragements, from public Authority, Understanding and Conscience have been in full Liberty; and every Person hath been perfectly free to be wise, pious, good and virtuous, under the Direction of the best Light he could discover. And here, give me leave to indulge a little to the Joy of my own Heart. With great Pleasure and Thankfulness to God I always reflect, that the studious and active Part of my Life hath fallen in the glorious Reigns of *George* the First, and *George* the Second. Under whom I have had free Access to my Bible, and full Liberty to publish what I have found there; and this, with general Favour and Approbation. The Benefit of Revelation is inestimably great: but is much diminished, or totally lost where the Priest and the Bigot have power to forbid the impartial Study of it. But a different Spirit hath prevailed in the glorious Reigns of *George* the First, and *George* the Second; who have not given the least Countenance to any species of spiritual Tyranny: and therefore, if any have not faithfully endeavoured to settle their religious principles upon the most solid Grounds, it must have been the Fault of their own ignorant, careless, inflamed and perverted Minds.

AND, by the Way let me remark, that, as religious Liberty was never in any Period before, allowed to our Nation so fully and extensively, this is the only Opportunity we ever had of judging, what, in fact, the Consequences and Effects of such Liberty might be. And what have the Consequences of religious Toleration been for the last forty Years? Hath there been more Disorder and Disquiet in our Land? more Uneasiness, Variance and Animosity? more Sedition and Tumult? more Difficulties to the Government, more Danger to the established Church, or more Detriment to Religion in general? No; but on the contrary, more Peace and Tranquility, more Goodness and Candor, more Kindness and Charity, more Satisfaction of Mind, more Union of Hearts, more Security to the Government, more Safety to the Establishment, and more Improvement in religious Knowledge, than could possibly exist under the weak and persecuting Reigns, which our Ancestors sadly experienced.

GREAT is the Peace we have enjoyed under his Majesty's wise and equitable Government: and we should desire and endeavour, that the same Blessing may be established and perpetuated to the latest Posterity. To this End, be deeply persuaded, that, under God, the Continuance of our Happiness depends upon the Succession

sion of the Crown in the illustrious House of *Hannover*. This is the Life of the Nation; and we should adhere to it, and support it, and all the Interests that are connected with it, as our very Life, at the Hazard and Expence of our all: for if that be lost, all is lost: if that be safe, we may think ourselves happy in any Circumstances. Do all in your Power to make the Burden of Government easy; avoid whatever may perplex and distress it; abhor a Spirit of Disaffection and Obloquy; do not rashly or wantonly censure the Conduct of those that are at the Helm. They are the Ministers of God unto us for Good, attending, studying and labouring continually for our Peace, Safety and Welfare: and therefore, as much as in us lies, we should assist their Endeavours, and strengthen their Hands. What the Wisdom of Parliament appoints, we should chearfully contribute to the Support of the Government, and Defence of the Nation; especially at this important Conjunction, when our unjust and inveterate Enemies threaten the most desperate Attack upon all our invaluable Possessions, and meditate nothing less than our Destruction. At all Times let us be well pleased that we, as Dissenters, are such large Sharers in national Privileges; nor let us expect or desire further Favours, when they cannot be allow'd consistently with the Repose and Quiet of
our

our Country. In short, in our Prayers, in our Thoughts, Words and whole Behaviour, let us act like well contented, peaceable and dutiful Subjects. Thus we shall contribute our Quota to the Peace and Happiness of the Nation; thus we shall deserve the Favour and Protection of the Government; and thus, by discharging our Duty, we shall engage the Divine Blessing, *and in this Place the Lord of Hosts will give Peace*, the peaceable Enjoyment of our National Rights and Liberties.

BUT under this Head we must not forget our Connection with this ancient and honourable City, where Providence hath allotted our Habitations, and to which we owe a very high Regard. Nature has so linked Mankind together, that every one is accountable for his Character to his Neighbours. And as it is a Felicity to stand well in the Thoughts and Judgment of others; so, it is not only an innocent, but a very just and laudable Ambition by good Actions to merit the Esteem of those among whom we dwell. 'Tis very well known, that many Members of this Society have gained the Reputation of very worthy and useful Citizens. And it certainly is, and always will be, the Duty and Honour of all that belong to it, to tread in their Steps, and to gain the public Approbation, by seeking the Peace and Prosperity of the City; by shewing

ing the Example of a sober, regular and virtuous Life; by a steady Regard to Truth and Justice, Honour and Integrity; by a hearty Concern for promoting Religion and good Order; by a generous Kindness and Benevolence, and by all good Works and Offices to any Part of the Community. And so doing, the Lord of Hosts, in this Respect also, *will give Peace in this Place.* This Place will be a Nursery of good and valuable Persons; we shall be upon honourable Terms with our Fellow-Citizens, and shall support the Reputation of the Society free from Offence and Reproach. But remember, we cannot promise to preserve this Congregation perfectly pure, how sincerely soever we may wish and endeavour it. No moral Means are accountable for the Effects. The best Instructions may be disregarded; nor was the Christian Church at any Time absolutely free from sullied Characters; not even that small, select Number of Twelve, whom our Lord chose to be Apostles, and the immediate Attendants upon his Person.

V. WE now advance to the last Article of Peace, which we should wish, the Lord of Hosts would give in this Place; and that is, according to the Apostolic Exhortation, the being *at Peace among ourselves.* Or, as our Lord, *have Peace one with another.* A great Instance of Happiness; which stands upon this Principle; that we all, in Christ Jesus,

Jesus, belong to the Family of God, as his Sons and Daughters; and therefore are obliged to be kindly affectioned one to another in brotherly Love; sincerely desiring to promote the Welfare of each other both spiritual and temporal; being ready to all good Offices, in Meekness and Humility, Kindness, Moderation, Forbearance, Tenderness and Compassion. Banishing all Pride, Vanity and Insolence, let every one in his Sphere consult the Interests; and study to gain the Affection and Esteem of the whole Body. Cautiously avoid whatever may occasion Variance or Uneasiness. *My Brethren, be not many Masters.* Let no Man affect to rule or dictate. Let no Man, in any Case, insist upon his own Humour or Judgment. No Point, that any Person may possibly gain, can be an Equivalent for the Loss of Peace and Concord: no Gratification in pleasing himself can equal the Satisfaction of yielding for the Sake of Peace. But I shall not expatiate on this Point, as it is of a private Nature among ourselves; and as Unity and good Agreement, to your Praise be it spoken, is become, as it were, the Genius, or habitual Temper, of this Society. Witness your peaceable Settlement in this new Place, and in these new Seats. An extraordinary Instance indeed of amicable Dispositions; which I can't but regard as a Pledge, that the Lord of Hosts, of his great Goodness, *will in this Place,*

Place give Peace, by continuing among you a Spirit of Harmony and Concord.

To conclude ; your Design in raising this Fabric was to honour the Lord with your Substance ; and may God entail a Blessing upon you and your Families. May your pious Intentions in every Respect be fully answered, that we, and all who come after us, may here worship the Supreme Father in Spirit and in Truth, till we shall all be joined to the general Assembly and Church of the first-born in Heaven, thro' Jesus Christ our Lord. Amen.

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